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JUNE, 1931 A.C.

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Geoffrey H. R. Pye-Smith

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GEOFFREY H. R. PYE-SMITH  
(Ja'far bin Dāwūd)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 مُحَمَّدٌ وَآلِهِ عَلَى سُلَّةِ الْكَرِيمِ

# THE ISLAMIC REVIEW

MUHARRAM, 1350 A.H.

VOL. XIX.

JUNE, 1931 A.C.

No. 6

## THE RELIGION OF THE THINKER

By GEOFFREY H. R. PYE-SMITH (JA'FAR BIN DĀWŪD)

FOR many years the cry has been going up from the Churches, as voiced in the religious Press of Christendom, that no progress is being made; indeed, it is evident that each year, in spite of the most strenuous efforts, people generally are taking less and less interest in the activities of the clergy. Many reasons are advanced to account for this indifference, but the real one is generally shirked. His Creator has endowed man with a brain for use, and the more he uses it the less likely is he to remain contented with the doctrines which sufficed for his unsophisticated and credulous ancestors.

In the Middle Ages the only people to use their brains were the priests. In their hands exclusively lay that most potent of all weapons, Education; so much so that any person who could read and write was automatically claimed as a "clerk," that is, he was regarded as a learned man, and enrolled on the side of the clergy in their long struggle for—not the souls of men, oh no!—political power and wealth. It was a struggle between brains and brawn, between the educated man and the illiterate soldier, between the astute scholar and the stupid man-at-arms, which could have but one result. The Church basked in prosperity—and it was possible for a



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John and an Alexander Borgia to become Pope! It must, of course, be admitted that there were not a few good and pious men who tried to show their flocks the way to Heaven, but with the unsurmountable handicap of using for their ministrations Latin, a language of which it is safe to say that not one person in a thousand of their congregations understood a single connected sentence. At the same time, should anyone presume to exert his powers of thought to question the accuracy or truth of what he was told, his shrift was indeed short. Heresy, for which death by fire was the penalty, was the Church's answer to the bold inquirer after truth. This simple system still prevails with the majority of Christians, for the Church of Rome allows no one to question the infallibility of its teaching, although the modern penalties are not quite so drastic.

What do we find when the Church lost its monopoly of education, and the use of printing spread books among the people? Men began to think for themselves, and though it took centuries to come about, men finally dared to question the truth of all the old fables which had so long gone unchallenged outside the Church.

For very many years, say until the end of the nineteenth century, Fashion, that implacable goddess, decreed that attendance at church was essential for Society, but now that she has changed her mind we see the hollowness of the sham which filled the Parish Church each Sunday. It is probable that a very large number of those who now attend church do so more from some impulse remaining from their young days than from any real feeling that they are reaping any moral benefit.

And yet mankind has the need for religion in some form or another. The present craze for amusement all the time will have its reaction, and it is certain that the thinking man will not turn to a religion which says, "Unless ye believe certain very dubious truths and take an impossible view of your Creator ye cannot be saved." No proofs are offered and an implicit faith in the improbable is demanded. It is not reasonable to ask intelligent persons to agree to such a

## ISLAM, RATIONALISM, AND CHRISTIANITY

proposal, and *I believe that Mr. Bernard Shaw's prophecy<sup>1</sup> is likely to come true; but here is the opportunity for us Muslims. The world may possibly gravitate towards "a religion something like Islam," but it is for us to strain every effort to turn it to Islam pure and simple. Soon there will be more inquirers after truth than ever before in the history of mankind. They will not be content with the old catchwords; they will require a religion which answers all their questions, which does not treat them as children who are forbidden to speak direct to a loving Father but must make their requests through the governess. Again I say, let us Muslims be ready to grasp this opportunity.*

Personally, I come of a family of seekers after truth. My great-grandfather, Dr. Pye-Smith, published his famous work on the relation between Scripture and Geology in 1843, by which he incurred the most violent denunciations, being regarded by many as a direct enemy to religion; yet he merely led the way—nobody can nowadays seriously disagree with his views on the subject, revolutionary as they were then thought. I myself, in spite of, or possibly because of, a religious upbringing in the Church of England, could not remain easily satisfied. Living in Malaya, and in close contact with good Muslims, I could not but inquire further and further into the truth of Islam, until I was quite convinced that here was the perfect answer to all my questions, and the Heaven-sent solution to those problems which Christianity avoids answering.

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## ISLAM, RATIONALISM, AND CHRISTIANITY. OUR FUTURE ACTIVITIES

By KHWAJA NAZIR AHMAD (Barrister-at-Law)

A LEARNED writer has recently contributed an article to the *Sunday Post* as to the Islamic progress in the British Isles. He visited Woking some time in 1924, when he attended a marriage ceremony performed at the Mosque according to Muslim rites. He was greatly impressed with the simplicity

<sup>1</sup> Bernard Shaw in his *Getting Married*, p. 290. (London, 1929.)—Ed. J.R.



of the ceremony and the wedding sermon delivered by the Acting-Imām, in which he spoke of the Qur-ānic object of marriage. It was not a means for satisfying carnal passions, but for creating a nursery, as it were, for moral growth, within the four walls of the family. That which still further impressed the correspondent of the *Sunday Post* was the concluding portion of the Imām's discourse. First, he addressed the bridegroom, reading to him several sayings of the Holy Prophet which defined the duties of a husband towards his family; next, he addressed the bride, and cited certain other sayings of the Prophet, dealing with the duties of a wife. These sayings could not fail in their appeal to anyone, since they contained the best and wisest family advice. Ever since, the same writer has been keenly watching the activities of the Woking Muslim Mission. According to his estimate the progress of Islam among the British people is roughly one conversion a day. He thinks that the number of the converts has already exceeded one thousand, and warns the British people against its further increase. He has asked the clergy to devote their special attention to this problem. There is nothing to be alarmed about, for it will rather serve the cause of Islam, than otherwise, inviting, as it must, more publicity, as in the same year when certain of the local clergy raised a hue and cry against the Mission activities. Some of the English Church papers joined with them in the campaign; matters began to look serious until the Acting-Imām invited the local Vicar to a friendly and public discussion on the respective merits of Islam and Christianity. The local papers sided with the Mosque, but the Vicar deemed it advisable to keep silent.

The letter I have referred to must open the eyes of the Muslim world. Here is a testimony to the good work of the Mission from the enemy's camp. It speaks of the splendid future before Islam, if the workers are enabled to pursue the right course.

It should not be forgotten that there is no real struggle between Islam and Christianity. The Church is a beaten foe and the formal faith of the country is on the wane. Islam and Christianity present a palpable contrast. One is purely



## ISLAM, RATIONALISM, AND CHRISTIANITY

rational in its teachings, while the other is dogma throughout. The former recommends self-exertion, while the other depends in mediation. The Church speaks of mystery and charm, while Islam does not insult our intelligence. The Western Church is admittedly paganism under a new name. The Woking Mission has traced the whole story of Christianity to the Mystery Cult so successfully that the Church religion is now generally dismissed in the West as a Mithraic dispensation.

Rationalism is on the track of Islam, but already the two persuasions join hands in many ways. They both espouse the cause of science and both look upon it as their rightful comrade. They both keep utility as their aim and have no use at all for sentimentality. Rationalism has already adopted some of the Islamic tenets contrary to the Church beliefs. Like Islam, it believes in the high capabilities of man, while the Church makes us devoid of all excellence at birth. It speaks of some miraculous transformation of human nature by our participation in the Holy Communion. While Islam merely contradicts the belief underlying the Sacrament, Rationalism derides it. Some fifty years ago Rationalism did not accept the existence of God, but scientific belief has changed its faith in this respect. Though belief in God has now become a scientific truth, yet men of culture do not believe in any religion as an institution from God. It is, therefore, the cause of religion which Islam has to contend for against Rationalism. It is a great problem, and its solution depends upon our belief in a life beyond the grave. If there is life after death, we must have some guidance from Above to fit us for progress in the future. Moreover, we have to show that religion in Islam came to further the cause of humanity in every way. There seems to me not much difference between Islam and Rationalism so far as the doctrine of Materialism goes. Unlike Christianity, Islam accepts Matter as the mother of the morals and spiritualities which in common parlance pass as the human soul. Christian teachings may reject the soul as a separate entity from the body, but Islam takes it as a child of the latter. Physical nature gives birth to human consciousness which, in its refined form, becomes the human soul. In short, there is

not much difference between Rationalism and Islam. If once the necessity of a Revealed Religion for human progress becomes established, Islam wins the day. The Mission at Woking should devote its activities chiefly to this problem. It depends very largely on the spread of Qur-ānic literature. Muslims claim the Book to be a treasure of all knowledge and learning; if they think that it rationally meets all human problems and satisfies all our demands, they should show it to the public in the West. I should like to see half the *Islamic Review* pages given to the Qur-ān in the future, and I am glad to note that the learned Editor, though not in the best of health, writes always on the Holy Qur-ān.

[We are glad to note that the learned writer of the above lines was himself an Acting-Imām of the Mosque in 1924 and he conducted the said ceremony mentioned by the *Sunday Post* correspondent. He, however, makes some admirable suggestions towards the conclusion of his letter to which we would draw the attention of our able coadjutors.—Ed. *Islamic Review*.]

## THE DESTINY OF ISLAM

By "ALEXIS"

[The writer of this thought-provoking article, which contains such suggestions as compel our attention, is a non-Muslim. He at present is anxious not to reveal his identity.—Ed. *I.R.*]

IN the world of to-day there are three dominant systems of political, religious, and ethical thought. These are Western Civilization, Communism, and Islam. Of major importance to the Muslim world are the tendencies of these antagonistic systems, since Islam can only play its part to the full consequent upon its recognition of the trend of world-developments.

Above all, it must be recognized that Western Civilization, which flourished because of the knowledge, the science, and the spirit of the peoples of Western Europe, had reached the apex of its development by the year 1914 A.C., and is now in decline. Though in that crucial year the nations of the West



## THE DESTINY OF ISLAM

adhered in varying degrees to the Christian Faith, this never exerted a unifying influence and tended to emphasize an historic fact rather than the needs of the immediate present, with the result that the forces of aggressive nationalism and commercial greed became paramount and were the cause of a suicidal struggle of no small magnitude within Western Civilization itself. This struggle was destructive not only of vast wealth and of the sense of proportionate values, but of that intangible quality which alone can make the greatness of a civilization or an empire—the vision of a people. In consequence the countries of Western Europe are as rudderless ships in uncharted seas. In every one can be found political unsettlement, general uncertainty, lack of confidence, declining trade, and a fear that overwhelming catastrophe would result from another large-scale war. Ever present there looms on the horizon the ominous shadow of a powerful, relentless, and mysterious Russia, with her incalculable Five-Year Plan—a plan for the success of which, it is alleged, the Russian peoples suffer in their millions; a plan which must succeed in whole or in part; a plan which, by its economic reactions, cannot result in other than the partial, perhaps complete, destruction of the fabric of Western Civilization.

Out of the European conflict there was born in 1917, not as an idea but as one of the most powerful political forces the world has ever known, Communism. It was the expression of Russia's revolt against the alien growths of Western Civilization and Christianity. It was professed, it is true, by but a tiny minority of the population, but this minority formed in effect its only politically conscious element. Then the forces of Communism, under a direction mainly Jewish, quickly swept aside the bourgeois Provisional Government established at the fall of the Monarchy. To-day the elimination of the Jewish element is practically complete and there have appeared in Communism typically Russian tendencies which are at once intensely nationalist and autocratic. For the tyranny of the Tsars has been replaced by a greater tyranny, distinguished by its soullessness, its inhumanity, its materialism, its atheism, and its tendency to reduce mankind to machines. Even as

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man is but a dot in the vastness of the Russias, so is he in the system of Communism. As in times past Vladimir of Kiev and Peter the Great forcibly applied Christianity and Western Civilization to the body-politic of Russia, so can the Soviet Government extirpate all religion from it to-day. The will of the nation must remain ineffective against a powerful, fanatic, and ruthless régime, which enforces its decrees by means of special detachments of political troops (G.P.U.)—all sworn Communists—which control not only the towns and communications but also the peasant-recruited army. The supreme menace of Communism to all mankind lies in the powerful Russia of to-morrow—a Russia dragooned into atheism. Visualize its compact territories stretching from Poland to China, from India to the Arctic; its vast natural resources; its enormous potential wealth; its vast, empty, undeveloped spaces; its rapidly increasing population; its intense nationalism—and doubt, if possible, the power of the Russia of to-morrow.

In a world where mankind is thus threatened by so hopeless a future there is presented to Islam the most magnificent opportunity to attain world-supremacy, for in spite of its decline of political power, its disunion, its lack of leadership, its lack of vision; in spite of the poverty, the low level of education and literacy generally among the peoples of India, Afghanistan, Arabia, Turkey, Egypt, and Persia, there is within Islam the germ of greatness—a germ which must be galvanized into spirited activity by a mighty and spectacular development in order to compel world-attention and to effect the salvation of all nations.

China, pregnant with possibilities, peopled by teeming millions of the most industrious races on earth, torn by constant civil wars, dissension, robbery and strife, presents the key to the future greatness of the Muslim world. The brotherhood of Islam can alone bring peace and unity to such a land where no conception of nationalism or loyalty to a central government prevails.

This is the day of vast organizations and large-scale operations. No longer can the propagation of Islam be left, as in the past, to private individuals. Continuity of effort and



## THE DESTINY OF ISLAM

brilliant organization are all-important. Within Islam there exists the power and wealth necessary to achieve success in the first stage of the plan for the extension and domination of Islam—the conversion of China. A web of propagandists must be spread over all China, and when from a Muslim people there evolves a Muslim government an electric shock will awake the Muslim world to the consciousness of its renaissance and power.

It is a paradox that, while Muslim influences were largely responsible for the initiation of learning to the West, there is to-day throughout the Muslim world among the millions such a paucity of knowledge. In order to ensure the true supremacy of Islam the Islamic peoples must acquire education and knowledge. While, however, knowledge can be acquired, wisdom is the supreme gift of Allah—a gift which, like wealth and power, entails either the most abundant reward or the most grievous punishment. Apathy is the supreme sin, for to-day Islam calls for every ounce of wisdom, wealth, and power, in order to ensure its preservation from the forces of evil by which it is being threatened and undermined. And if Muhammad, having no weapon but the spoken word, could exert such untold influence in establishing again the religion of Allah, how much more so shall an organized Islam, with its wealth and power, exert an even greater influence?

With the conversion of China accomplished, with the co-operation of the Muslim peoples a political possibility, with the right established for the peoples of Russian Central Asia to follow Islam, the path will be clear not only for the absorption within Islam of the imagination, the mysticism, and the erratic genius of the Slavonic peoples, but for the establishment of a mighty, powerful, and glorious Caliphate such as the world has never seen. For in Islam the rightly guided can already see the way.

Of paramount importance is the realization that because of the menace of an ungodly Communism a state of war should exist between Islam and the unbelievers. By more subtle means than bayonets, a militant and aggressive Islam must

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fight till its superiority is acknowledged throughout the world and there is established that ideal political and religious society, within the borders of which all its members, without distinction of race, or colour, or creed, can live in peace and brotherhood for the glory of Allah.

---

### WHY ISLAM IS MISUNDERSTOOD

By KHWAJA NIZĀMU 'D-DIN HASAN

#### II

#### ISLAM AND THE WEST

WE may now turn to study the condition and attitude of Europe at the time of its advent in the West.

“ At that time the old religions of Greece and Rome and of the hundred-and-one States round the Mediterranean had lost their vitality. In their place Cæsarism had come as a living cult. The worship of the State as personified by the reigning Cæsar, such was the religion of the Roman Empire. Other religions might exist, it was true, but they had to permit this new cult by the side of them and predominant over them. But Cæsarism failed to satisfy. The Eastern religions and superstitions (Egyptian, Syrian, Persian) appealed to many in the Roman world and found numerous votaries. But the fatal fault of many of these creeds was that in many respects they were so ignoble. Mithraism, indeed, was of a nobler growth; it had against it the fact that it sprang from the religion of the rival empires of the East, Parthia and Persia, but it still appealed to many of the nobler spirits in whom the sense of the mystery of the world, of the feeling that the worship of the supreme powers consists in something more than ritual, was not lost. None of the rival religions, however, could compare, for one moment, in spiritual power with Christianity. Judaism might compromise with Cæsarism, Christianity could not and did not. The two could not exist together; and in the strife, though the advantage seemed at



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first all on the side of Cæsarism, time and the human conscience fought strongly for Christianity. The worship of Cæsar was blasphemy to God. To uphold this the Christian died in every part of the Empire, and everywhere the blood of the Martyr became the seed of the Church. But when Christianity conquered at the commencement of the fourth century it, in its turn, became Cæsarized. No longer was it the pure creed which had been taught some three centuries before. It had become largely de-spiritualized, ritualized, materialized. Constantine, presiding at the Council of Nice, was the outward and visible sign of its being reconciled to the world, and from that date it became necessarily more or less worldly. From toleration to superiority, from superiority to persecution of other creeds were but short steps. And not only of other creeds. Heretics as well as pagans became equally obnoxious to the prevailing creed. Hypatia, the teacher of Platonic heathenism, was torn to pieces by a fanatical crowd at Alexandria; but before this happened the sword had already been unsheathed against the Arian and the Donatist alike. The heretic found his position unsafe throughout the Empire. In many cases the result was migration beyond. Nestorianism flourished in Persia, the rival world State. Donatism took itself to the lands to which the Roman army could not reach—in North Africa—and Arianism found its resting-place in the armies of the Goths. And where heretics did not migrate, where they still stayed within Roman bounds, as in Syria and Egypt, they everywhere were disaffected too, and taught disaffection towards the Roman Empire, as also towards the Catholic creed. And so, when the Arab invasion passed over these lands, the Roman soldier fought against it, but the people willingly submitted. If anything, the races preferred a Muhammedan to a Catholic ruler. The former was content with a tax, not necessarily very heavy, and left conversion to time and persuasion. Indeed, we find, within less than fifty years after the establishment of the Caliphate, an objection by the Muhammedan rulers to too many Christians becoming Muhammedans, as this meant a reduction in poll-tax, whereas the Catholic rulers of Constantinople, however they might tax the

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heretic, never ceased to endeavour by more or less forcible means to convert him to the true faith.”<sup>1</sup>

“The conquest of Africa and Spain was attended with the same result. The Arians, the Pelasgians, and other heretics hitherto the victims of orthodox fury and hatred—the people at large, who had been terribly oppressed by a lawless soldiery and a still more lawless priesthood—found peace and security under Islam. By an irony of fate, which almost induces a belief in the Nemesis of the ancients, the Jews, whose animosity towards the Prophet very nearly wrought the destruction of the Islamic commonwealth, found in the Moslems their best protectors. Insulted, plundered, hated, and despised by all Christian nations, they found that refuge in Islam, that protection from inhumanity, which was ruthlessly denied to them in Christendom.”<sup>2</sup>

The ethics and ideals of Islam are attainable to all human beings. Thus Islam spread in the West, as it had in the East, by the single force of its superior and excellent morals. No effort of a zealous missionary or the diligence of a monarch was required for its propagation. Muslim wars for reasons of greed, conquest, and national aggrandisement followed, but with little or no superciliousness as was evinced in the East. On the other hand, the unbelievers of the West showed the ruthless savagery of their nature, though not of their creed, in those ramifying network of brutal wars which, clothed in the innocent garb of religion, are known to the world as the Crusades.

“To the Christians,” says Urquhart, “a difference of religion was indeed a ground for war, and that not merely in dark times and among fanatics.” And this is no less true in their persistent resentment of Islam than of any other religion. Christianity to them was more a political than a religious factor. The Prophet of Nazareth had come and gone after preaching to a certain sect of the human race on the Galilee, but his religion was duly accepted by the pagan Rome, whose primitive cult had declined, leaving behind a dissected Empire. Before long the religion of Christ was twisted to fill in the part

<sup>1</sup> P. Kennedy, *Arabian Society at the Time of Muhammed*, pp. 9–11.

<sup>2</sup> Ameer 'Ali, *Spirit of Islam*, p. 277.



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of the old pagan religion, which was only adjunct to political propaganda. "Brutality got the better of finer feeling and the religion of meekness, charity, love, and, foremost of all, the religion of 'submission to divine will' became perverted into a religion of aggressiveness, tyranny, and persecution. These workers of the dark mediæval ages, however, wanted authority. They forged something, therefore, and ascribed it to the Master. 'But he that believeth not shall be damned' (St. Mark xvi. 16) was the motto of their labours. . . . The workers in the Church began to damn others, simply because the latter could not see eye to eye with the former." <sup>1</sup>

The sudden spreading of Islam, however, and the great success of its professors against Christians, necessarily inspired a horror of that religion in those to whom it had been so fatal; and no wonder, if they endeavoured to set the character of its founder, and its doctrines, in the blackest of colours. To save their vast lands and the religion that gave them much liberty of morals, did the Christians, therefore, start the anti-Islamic movement, and the scheme of blackening Islam was first launched which has continued to work to our own days.

The Christian mission infused in the Western mind all that it could do to blame Islam through abusive and libellous literature. From the time of Hildebrand to the present day the scheme has worked on continuously and successfully, with the result that a vast misinforming and vituperative literature on Islam is accumulated piece by piece. "For many centuries the acquaintance which the majority of Europeans possessed of Mohammedanism was based almost entirely on distorted reports of fanatical Christians, which led to the dissemination of a multitude of gross calumnies. What was good in Mohammedanism was entirely ignored, and what was not good, in the eyes of Europe, was exaggerated or misinterpreted." <sup>2</sup>

On the other hand, "it has long been the fashion to ascribe whatever was 'good' in Mohammedanism to Christianity. We fear this theory is not compatible with the results of

<sup>1</sup> The Khwaja Kamal-ud-Din, *Sources of Christianity*, p. 150.

<sup>2</sup> Sir Edward Denison Ross in Introduction to Sale's translation of the Qur-án.

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honest investigations. For the Arabian Christianity at the time of Mohammed, the less said, perhaps, the better." <sup>1</sup>

"Every thing maintained or invented," says a recent Christian historian, "to the disadvantage of Islam was greedily absorbed by Europe; the picture which our forefathers in the Middle Ages formed of Mohammed's religion appears to us a malignant caricature. The rare theologians who, before attacking the false faith, tried to form a clear notion of it, were not listened to, and their merits have only become appreciated in our own time. A vigorous combating of the prevalent fictions concerning Islam would have exposed a scholar to a similar treatment to that which, fifteen years ago, fell to the lot of any Englishman who maintained the cause of the Boers." <sup>2</sup>

"In writing about Islam the authors and compilers of these works too frequently allowed their zeal to involve them in a web of inconsistency and misstatement, or else they let their religious terminology take liberties with their intellect and that of the public. . . . But attacks on Islam itself are not only unmerited but unauthorized and impertinent." <sup>3</sup>

Hitherto, not only ignorance but misstatement, perversion of facts, and suppression of truth have unfortunately borne their part. But the illusion cannot be made to work further now. "The days are gone when one could say a thing in some corner of the world and nobody would raise a voice of protest. To-day the world is one 'ear.'" <sup>4</sup>

The popular version about the expansion of Islam in Europe, according to Professor C. H. Becker, "even among the cultured classes of to-day, is still under the spell of this tradition: 'Inspired by their prophet, the Arabian hordes fell upon the Christian nations, to convert them to Islam at the point of the sword. The thread of ancient development is torn completely asunder; a new civilization, that of Islam created by the Arabs, takes the place of the older civilization of Christianity; the Eastern and the Western countries are

<sup>1</sup> Emmanuel Deutsch, *Literary Remains*. Art. on "Islam," p. 87.

<sup>2</sup> C. Snouck Hurgronje, *Mohammedanism*, pp. 3-4. (New York, 1916.)

<sup>3</sup> G. W. Bury, *Pan-Islam*, pp. 188, 189.

<sup>4</sup> *Islamic Review*, vol. xiii, No. 2.

## WHY ISLAM IS MISUNDERSTOOD

opposed to each other on terms of complete estrangement, reacting on each other only during the period of the Crusades.'"<sup>1</sup>

"During the first few centuries of Mohammedanism," writes an unbiased English historian,<sup>2</sup> "Christendom could not afford to criticize or explain, it could only tremble and obey; but when the Saracens had received their first check in the heart of France the nations which had been flying before them faced round as a herd of cows will sometimes do when the single dog that has put them to flight is called off; and though they did not yet venture to fight, they could at least calumniate their retreating foe."

"We cannot realize," says Henri de Castri, "what the Muslims would think of the stories and songs about Islam that prevailed in mediæval Europe. All these due to misconceived ideas about the Muslim religion were based on prejudices and envies, and are still a fruitful source of diffidence and calumny. Every Christian regarded the Muslims as heathens, worshipping the gods, Mahom or Mahon, Baphomet or Apollyon, and Termagant, according to their dignity. They thought that Mohammed had pretended to be the Godhead and, strangest of all, that he, the idol-breaker, had ordered his followers to worship his golden images."

The disastrous retreat of Charlemagne through Roncesvalles is turned into a signal victory against Islam in mediæval legends. In the Romance of Turpin of the same age Charlemagne is depicted as destroying the idols in the mosques, baptizing a hundred thousand Saracens by force, and hanging or flaying alive the recalcitrant.<sup>3</sup> Muhammad is shaped into an idol of gold under the name of Mawmet. In the "Cid" and the "Poema" the same thing is reiterated again. In the "Song of Roland," the national epic of France, Muhammad is made the Chief of the Pagan Gods and the Chief of the Devils. "By Jupiter, by Muhammad, by Apollyon," is the strange form of adjuration that is put in the mouth of the Muslims. Islam is painted to be a religion of the barbarians; and the

<sup>1</sup> *Cambridge Medieval History*, vol. ii, chap. xi, p. 329.

<sup>2</sup> Bosworth Smith, *Mohammed and Mohammedanism*, p. 63.

<sup>3</sup> Fitzmaurice Kelly, *Spanish Literature*, p. 49.



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Holy Prophet is supposed to be a self-deluded man subject to ecstatic attacks. His remains, it was said, lay suspended in a steel coffin between two mountains, and, what is more, some have written that Muhammad is the name of a big idol which stands in the Ka'aba and is worshipped by the Muslims. Human sacrifices were said to be offered to him, "if nowhere else, indeed in the imagination of the Christian writers of the tenth and eleventh centuries."

The expulsion of the Moors by the Christians from Spain in the fifteenth century was maliciously acknowledged by the Christians as a great boon of God. Marinus Siculus, historian to Charles V, pronounces it "a war to avenge the ancient injuries received by the Christians from the Moors, to recover the Kingdom of Granada, and to extend the name and honour of the Christian religion." <sup>1</sup> Este van de Garibay, one of the most distinguished among Spanish historians, regards the war as "an especial act of divine clemency towards the Moors"; to the end, that all those "barbarians and infidels who had dragged out for so many centuries under the diabolical oppression of the absurd sect of Mahomet, should at length be reduced to the Christian Faith." <sup>2</sup> Padre Mariana, also a venerable Jesuit and most renowned historian of Spain, considers the past domination of the Moors as a "scourge inflicted on the Spanish nation for its iniquities"; but the triumphant war with Granada as a "reward of Heaven, for its great act of propitiation in establishing the glorious tribunal of Inquisition!" "No sooner," says the worthy father, "was this holy office opened in Spain than there instantly shone forth a resplendent light. Then it was that, through divine favour, the nation increased in power, and became competent to overthrow and trample down the domination of the Moors." <sup>3</sup>

Sicily under the Saracens is described by Malaterra as "a land wholly given to idolatry" ("Ter rarum idolis deditam"), and the expedition of Roger Guiscard, the Norman adventurer, is considered as a crusade against the heathens. "Which

<sup>1</sup> Lucio Marino Siculo, *Cosas Memoriabiles de Espana*, lib. xx.

<sup>2</sup> Garibay, *Compend. Hist. Espana*, lib. xviii, c. 22.

<sup>3</sup> Mariana, *Hist. Espana*, lib. xxv, c. i.

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people were the greater idolaters," remarks Bosworth Smith, "any candid reader of the Italian annals of this time, collected by Muratori, can say."

It is not a little curious to know that both the English and the French languages still bear witness to the popular misapprehension. One cannot forget the etymology and the history of the words "Mahomerie" and "Mummery," used for absurd superstitious rites; and of "Mammetry," "Paynim," "Termagant," and "Miscreant." "Mammetry" is said to be a contraction of Mahommetry, used in early English for any false religion, especially for a worship of idols, in so much as Mammet or Mawmet came to mean an idol. In Shakespeare the word is used to mean a doll; for instance, Juliet is called by her father "a whining Mammet." Paynim is an equivalent for Pagan. Termagant was originally a name given to the supposed idols of Muhammad, and now is extended to mean a "brawling woman." Miscreant acquired its moral significance from the hatred of the Saracens by the Christians, and is associated with the story of the Bluebeard and the Christian contempt for the "mare"—the favourite animal of the Arabs.

In the twelfth century the god Mawmet passed into the heresiarch Mahomet.<sup>1</sup> He occupied a conspicuous place in the *Inferno* of Dante. In the fourteenth and fifteenth centuries the Romances of Baphomet became very common. Every crime was attributed to him. "He is a debauchee, a camel stealer, a Cardinal who, having failed to obtain the object of every Cardinal's ambition, invents a new religion to revenge himself on his brethren."<sup>2</sup> According to Bayle this idea was started by Benvenuti of Imola.<sup>3</sup>

During the Reformation the Christian hatred for Islam and Muhammad varied inversely according to their knowledge. Luther translated and commented on Brother Richard's *Confutatio Alcoran*, who wrote: "At the time of the Emperor Heraclitus there arose a man, yea, a Devil, and a first-born child of Satan . . . who wallowed in . . . and he was dealing

<sup>1</sup> Renan, *Etudes d'Histoire des Religions*, p. 223.

<sup>2</sup> *Ibid.*, p. 224.

<sup>3</sup> *Oxford Dictionary*. Art. "Mohammed."

in Black Art, and his name, it was Machumet." Luther's comment on this amounts to little more than an occasional, "Oh, fie, for shame, you horrid Devil, you damned Mahomet!" or, "Oh, Satan, Satan, you shall pay for that!" or, "That is it, Devils, Sarassins, Turks, it is all the same!" or, "Here the devil smells a rat!" or, "O pfui Dich, Teufel!" He then doubts if Muhammad was not worse than Leo, and in the 22nd chapter of his disquisition arrives at the final conclusion that after all the Pope is worse and he, not Mahomet, is the real "Ende Christ." "Wohlan," he winds up, "God grant us His Grace, and punish both the Pope and Mahomet, together with their Devils. I have done my part as a true prophet and a teacher. Those who won't listen may leave it alone."

The learned and gentle Melanchthon speaks in a similar strain. He believes Muhammad to be either Gog or Magog, and thinks that "Mahomet is inspired by Satan," because he "does not explain what sin is," and "showeth not the reason of human misery." "Mahomet's sect," he says, "is altogether made up [*conflata*] of blasphemy, robbery, and shameful lust." About the Qur-án he remarks: "Even if there were anything less scurrilous in the book, it need not concern us any more than the portents of the Egyptians, who invoked snakes and cats. . . . Were it not that partly this Mahometan pest and partly the Pope's idolatry have long been leading us to wreck and ruin—may God have Mercy upon SOME of us!"

In Shakespeare's plays we find Muhammad represented as "the prince of darkness," a gentleman "Mado he is called and Mahu." The following is put in the mouth of Edgar in *King Lear*, Act iv, Sc. 1: "Five fiends have been in poor Tom at once: of lust, as Obidicut; Hobbididance, prince of dumbness; Mahu, of stealing; Modo, of murder."

"The language of the Catholic Church, with its accumulated wisdom and responsibilities of the fifteenth century, was not more refined, nor its knowledge of Islam more profound, than was that of the Protestants of yesterday. Genebrard, for instance, a famous Catholic controversialist, reproaches Muhammad for having written his Koran in Arabic, and not in Hebrew, Greek, or Latin, 'the only civilized languages.'



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'Why did he do so?' asks he. 'Because,' he replies to his own question, 'Mohomed was a beast, and only knew a language that was suited to his bestial condition.'"<sup>1</sup> Taking the Papal side he then proceeds to charge the German reformers and Luther with endeavouring to introduce Mohammedanism into the Christian world.

Marracci, another Catholic controversialist, is also of opinion that Mohammedanism and Lutheranism are not very dissimilar owing to the iconoclastic tendencies of both. More systematically, however, does Martinus Alphonsus Vivaldus marshal up exactly thirteen points to prove that there is not a shadow of difference between the two.

"Now, too, arose the invention, the maliciousness of which was only equalled by its stupidity, but believed by all who wished to believe it—of the dove trained to gather the peas placed in the ear of Mahomed, that people might believe that he was inspired by the Holy Ghost—inspired, it would seem, by the very Being whose separate existence it was the first article of his creed to deny."<sup>2</sup> A similar story was told of the great Shamil where Muhammad takes the form of a dove, and imparts his commands to the hero. In the imagination of Biblical commentators he was supposed to be the Anti-Christ, the Man of Sin, the little Horn, and what not besides. I do not think that any single writer, with the one strange exception of the Jew Maimuni or Maimonides, till towards the middle of the eighteenth century, treated him otherwise than a rank imposter or a false prophet.

Things did not improve, even when the sacred literature of Islam was known to Europe or the spirit of religious toleration was infused at the expense of faith.<sup>3</sup> For it should be borne in mind that this toleration was no more than the toleration of foreign religions than that of the notorious sects of Christianity itself.<sup>4</sup> For "however much the various new-

<sup>1</sup> B. Smith, *Mohammed and Mohammedanism*, pp. 67–68.

<sup>2</sup> *Ibid.*

<sup>3</sup> "It is no new discovery that what looks like complete tolerance may be in reality only complete indifference."—Lord Morley, *Select Essays*, "Valedictory," p. 165.

<sup>4</sup> J. B. Bury, *History of the Freedom of Thought*, chap. v.

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born Churches disagreed among themselves, or from the Church of Rome, regarding doctrinal and theological points, they were in perfect accord with each other in denying all community of interests and rights to nations outside the pale of Christendom." <sup>1</sup>

The Qur-án was first translated <sup>2</sup> into Latin by Robertus Retenensis, in 1143, with the assistance of Hermannus Dalmata, at the request of Peter, abbot of Clugny, who paid them well for their pains. From this Latin version was taken the Italian of Andrea Arrivabene; and it is no wonder if the transcript be yet more faulty and absurd than the copy, notwithstanding the pretence of the translator: "Questo libro, che gia havevo a commune utilita de molti fatto dal proprio testo Arabo tradurre nella nostra volgar lingua Italiana," etc., and, "Questo e l'Alcorana di Macmetto, il quale, come ho gia detto, ho fatto dal suo idioma tradurre," etc. <sup>3</sup>

About the end of the fifteenth century Johannes Andreas, a native of Xativa, in the kingdom of Valencia, who from a Mohammedan doctor became a Christian priest, translated not only the Qur-án, but also its glosses and the seven books of the Sunna, out of Arabic into the Arragonian tongue, at the

<sup>1</sup> *Spirit of Islam*, p. 211.

<sup>2</sup> The following table gives a list of the various translations of the Qur-án in different European languages from the twelfth century:

1. Robertus Retenensis	(Latin)	A.D. 1143
2. Andrea Arrivabene	(Italian)	
3. Johannes Andreas *	(Arragonian)	1500
4. Alexander Paganini †	(Venice)	1515
5. Andrew du Ryer	(French)	1600
6. Alexander Ross	(English)	
7. Abraham Hinckleman	(Hamburg)	1649
8. Abbé Marracci	(Latin)	1698
9. George Sale	(English)	1734
10. Megerlin	(French)	1783
11. Savary	(German)	1772
12. Wahl	(German)	1828
13. Garcin de Tacy	(French)	1829
14. Flugel	(Leipsic)	1838
15. Kasimirski	(French)	1840
16. Ullman	(German)	1840
17. Rodwell, J. M.	(English)	1862

\* He was an apostate from Islam.

† His manuscript was burnt by the order of the Pope.

<sup>3</sup> George Sale, *The Koran*, xi.

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command of Martin Garcia, bishop of Barcelona, and inquisitor of Arragon.<sup>1</sup>

In 1649 Andrew du Ryer, who had been the consul of the French nation in Egypt, and was tolerably skilled in the Turkish and Arabic languages, took pains to translate the Qur-án into his own tongue.<sup>2</sup> "And when a certain Englishman, named Alexander Ross, ventured to translate the French version of du Ryer into English, he thought it necessary to preface his work by what he calls 'a needful caveat or admonition,' which runs thus: Good reader, the Great Arabian Imposter, now at last after a thousand years, is by the way of France arrived in England, and his Alcoran or Gallimaufry of Errors (a Brat as deformed as the Parent, and as full of heresies as his scald head was full of scurf), hath learnt to speak English."<sup>3</sup> Dr. G. P. Badger, commenting upon this in the *Contemporary Review* for June, 1875, said: "Though the education of two centuries has chastened the style of our national literature and added much to our knowledge of the East, there is good ground for supposing that the views of Alexander Ross are in accordance substantially with the views still held by the majority of Englishmen."

In 1698 came out the Latin version of the Qur-án, by Abbé Lewis Marracci, who had been confessor to Pope Innocent XI, and it was supplemented by what the translator calls, *Refutatio Alcorani*, which is both voluminous and calumnious. He tries, in more than one place, to attribute the conversion of Christians and Jews to Islam to the fact that it contains many elements of natural truth, evidently borrowed, according to him, from the Christian religion, "which seems to be in accordance with the law and the light of nature." ("Quæ naturæ legi ac lumini consentanea videntur.")

<sup>1</sup> George Sale, *The Koran*, xi.

<sup>2</sup> *Ibid.* "If," says Savary, commenting on du Ryer, "the Koran, which is extolled throughout the East for the perfection of its style and the magnificence of its imagery, seems, under the pen of du Ryer, to be only a dull and tiresome rhapsody, the blame must be laid on his manner of translating. . . . While reading his translation no one could ever imagine that the Koran is the masterpiece of the Arabic language, which is fertile in fine writers, yet this is the judgment which antiquity has passed on it."

<sup>3</sup> Bosworth Smith.



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The defects of Marracci's translation, and also of others, induced George Sale, an eminent English scholar, "to undertake a new translation," which would give "a more genuine idea of the original." George Sale's translation first appeared in November, 1734, and was soon followed by Savary's French version.

"Although Sale in his 'Preliminary Discourse' to his translation of the Qur-án endeavours to contribute to a fair estimation of Mohammed and his work, of which his motto, borrowed from Augustine, 'There is no doctrine that does not contain some truth' ['Nulla falsa doctrina est quæ non aliquid veri pemisceat'], is proof, still the prejudicial view remained for a considerable time the prevalent one. Mahomed was branded as imposteur even in circles where Christian fanaticism was out of question."<sup>1</sup>

The tone habitually taken by the religious Press when dealing with Islam or any subject connected with it was far more vituperative, as can be seen from the following hymn by C. Wesley, which is supposed to be still used in religious services:

The smoke of the infernal cave,  
Which half the Christian world o'erspread,  
Disperse, thou heavenly light, and save  
The souls by that imposter led—  
That Arab Thief, as Satan bold,  
Who quick destroyed thy Asian fold.

Oh, may thy blood, once sprinkled, cry  
For those who spurn thy sprinkled Blood!  
Assert thy glorious Diety,  
Stretch out thine arm, thou triune God!  
The Unitarian fiend expel,  
And chase his doctrine back to hell.

Such, then, were the ideas of fears and enmity which mediæval Europe conceived regarding its new invaders. But when the Muslim power declined in Europe the feelings of awe began to lessen gradually. It was not, however, until the decline of Papal authority that Christian Europe was even conscious of the Arab contribution to Western civilization. It is therefore in the Reformation and the post-Reformation

<sup>1</sup> C. S. Hurgonje, *Mohammedanism*, pp. 11-12.

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period that we find a certain class of men taking interest in the history of the Saracens from a relative point of view. In the eighteenth and nineteenth centuries a regular school of such scholars was established all over Europe, and they were described as Orientalists. Oriental societies were formed; schools and libraries were opened for studying Eastern subjects; and means were provided to publish and translate Oriental books.

In A.D. 1778 the Dutch first founded an Asiatic Society in their possessions in the Malay Archipelago. The English founded the General Asiatic Society in Calcutta in 1784, and the Bengal Asiatic Society in 1788. In 1795 was established a University of living Oriental languages in France. And in the imitation of these schools and societies similar institutions were established all over Europe soon afterwards.

“The torrents of abuse poured upon Mohammed in this later period of theological literature had their origin, doubtless, in the compositions of the Roman Catholic controversialists, in their attacks upon Protestantism. In return Protestant writers on Islam tried to exhaust all the resources of invective in pouring upon the Prophet of Arabia all the most horrible terms of abuse they could discover, and this heritage of the sixteenth and seventeenth centuries lingered on into quite recent literature, and has naturally proved a source of resentment to the Mohammedans, when they find their faith unjustly described, in English literature especially.”<sup>1</sup>

Among these Orientalists it was the prominent Dutch scholar, J. H. Hottinger [in his *Historia Orientalis* (Zurich, 1651)], who first wrote an exposition of Muhammad's teachings, and gave an elaborate justification of his undertaking in his “Dedicatio.” Amongst other things he quotes a letter from the Leiden professor L'Empereur, in which he conjures Breitingier by the bowels of Jesus Christ (“per viscera Jesu Christi”), to give the young man every opportunity to complete his study of Islam, “which so far has only been treated in a senseless way.” L'Empereur also thinks it necessary to mention the better understanding of Christian Holy Scriptures

<sup>1</sup> *Western Races and the World*, edited by T. W. Arnold.

by the extension of their knowledge of Oriental manners and customs. Hottinger himself refutes the doctrine of Cryptomohammedanism launched by the Roman Catholics to vilify Protestantism, and *talionis legis* flings it back at the Catholics. In the sixth chapter of his book he demonstrates that Bellarmius's proofs of the truth of the Church doctrine might have been copied from Muslim dogma. Conforming with the ideas of the period he in the second place combines the combat against Mohammedan unbelief with that against the Turkish Empire ("in oppugnationem Mahometanæ perfidiæ et Turcici regni"), just as Bibliander had done in his refutation of the Qur-ân, thus making the work liable to special consideration on account of its religious and political feature. But he, too, at the mention of Muhammad's name, seems to shudder as many of his predecessors and contemporaries did ("ad cujus profecto mentionem in horrescere nobis debet animus").

Dr. Prideaux, whose *Vie de Mahomet* appeared in Amsterdam in 1698, was no less imbued with the necessity of shuddering and abusing at every mention of the Arabian Prophet's name; and he also held up his biography of Muhammad as a mirror to "unbelievers, atheists, deists, and libertines."

It was the Dutch scholar, H. Reland, who, in the beginning of the eighteenth century, earnestly recommended the application of historical justice on Islam in his *De religione Mohammedice libri duo* (Utrecht, 1704). "We are mortals," he wrote, "subject to error; especially where religious matters are concerned we often allow ourselves to be grossly misled by passion."

"No religion," he says, "has been more caluminated than Islam." And "More will be gained for Christianity," he goes on to remark, "by friendly intercourse with Mahommedans than by slander; above all, Christians who live in the East must not, as is too often the case, give cause to one Turk to say to another who suspects him of lying or deceit: 'Do you take me for a Christian?' ['putasne me christianum esse']."

It was not long before Islam was made by some people the object of panegyrics. In 1730 appeared in London the incomplete posthumous work of Count de Boulainvilliers, *Vie*



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*de Mahomet*, in which he says that all the Prophet "has said concerning the essential religious dogma is true, and it is only therein that his religion differs from ours." It was, again, the anti-clerical motive that induced the able Count to write something about the Prophet of Islam: and the tendency was sure to arouse interest, as is reflected in a letter from the publisher, Coderic, to Professor Gagnier at Oxford, in which he writes: "He [de Boulainvilliers] mixes up his history with many political reflections which by their newness and boldness are sure to be well received" ("Il mêle son histoire de plusieurs réflexions politiques, et qui par leur hardiesse ne manqueront pas d'être très bien reçues").

Jean Gagnier endeavoured an opposing *Vie de Mahomet*, which appeared in Amsterdam in 1748. In his preface he calls Muhammad "the greatest villain of mankind" and "the most mortal enemy of God" ("le plus scélerat de tous les hommes et le plus mortel ennemi de Dieu").

Some time afterwards Voltaire wrote his tragedy of *Mahomet ou le fanatisme*, inspired, as he himself expresses, by "l'amour du genre humain et l'horreur du fanatisme." He wanted to put before his readers an armed Tartufe and laid his hands on Muhammad, for, says he, "is not the man, who makes war against his own country and dares to do it in the name of God, capable of any ill?" Voltaire's dislike of the Qur-án was due to his superficial acquaintance with it ("ce livre inintelligible qui fait frémir le sens commun à chaque page"); and his dislike of the Prophet was due to the popular notion prevalent about Muhammad as the incarnation of fanaticism and priestcraft.

Gibbon is the first great historian, of this period, who unveiled, as it were, the beauty of the Holy Prophet to the Western eyes, in his historical masterpiece *The Decline and Fall of the Roman Empire*; but he was branded as heathen for his honest and truth-seeking attempt. He was followed in the next century by the great Carlyle, who in his *Heroes and Hero-Worship* (1840) refuted the "current hypothesis about Mohomet, that he was a scheming Imposter, a Falsehood incarnate, that his religion is a mere mass of quackery

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and fatuity," and boldly declared Islam to be "the highest wisdom that Heaven has revealed to our Earth," "the only true morality known," re-echoing the sentiments of his great contemporary, Goethe, who after studying Islam declared: "If this be Islam, do we not all live in Islam?" Carlyle too, like his predecessor, received the nickname of heathen at the hands of the Church.

In 1843 Professor Weil of Heidelberg, in *Mohammed, der Prophet, sein Leben und seine Lehre* (Stuttgart), treated his subject in a historico-critical way, without any preconceived opinion. His opinion of Muhammad, however, with some reservation is: "In so far as he brought the most beautiful teachings of the Old Testament to the people which was not illuminated by one ray of faith, he may be regarded, even by those who are not Mohammedans, as a Messenger of God."

Four years later Causin de Percevall, in his *Essai sur l'histoire des Arabes*, expresses the same idea in these words: "It would be an injustice to Mohammed to consider him as no more than a clever imposter, an ambitious man of genius; he was in the first place a man convinced of his vocation to deliver his nation from error and to regenerate it."

About twenty years later, however, the biography of Muhammad made an enormous advance through the works of Muir, Sprenger, Washington Irving, and Nöldeke, who gave in their own way an account of the origin and development of Islam.

"How," says Emmanuel Deutsch, "the silly curses of Prideaux, and Spanheims, and D'Herbelots; how their 'wicked imposters,' and 'dastardly liars,' and 'devils incarnate,' and Bohemoths and beasts and Korahs . . . gave room, step by step almost, to more temperate protests, more civil names, less outrageous misrepresentations of both the faith and the man: until Goethe and Carlyle on the one hand, and that modern phalanx of investigators, Sprenger, and Amari, and Nöldeke, and Muir, and Dozy, on the other hand, have taught the world at large that Mahommedanism is a thing of vitality, fraught with a thousand fruitful germs; and that Mohammed, whatever view of his character (to use that vague

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word for once) be held, has earned a place in the golden book of Humanity.”<sup>1</sup>

Though the aforesaid scholars have approached their subject with the avowed intention of being scrupulously fair and just, they have invariably ended with a veiled traducement of Islam and of its great Founder—a traducement which by its insinuations and innuendoes has done more harm and greater injustice to both than the open and sweeping condemnations of Islam’s declared enemies like Koelle, Forestor, Palgrave, and Clarke.<sup>2</sup>

“From the Byzantines to Luther, and from Luther to Muir, it was the Devil who prompted the Prophet. Muir has indeed instituted several minute comparisons between Satan tempting Christ and Mohammed; whereat Sprenger somewhat irreverently observes that, since there be a devil, he must needs have something to do.”<sup>3</sup>

Washington Irving, in his *Life of Mahomet*, intends to be fair and just towards the Prophet, but he also, conforming to the spirit of the time, deviates from the right course. On the other hand, his *Tales of Alhambra* and *The Conquest of Granada* have largely made the Muslims indebted to him by preserving the history of the rule of the Moors in Spain in native folklore. One cannot, however, fail to detect in these the obstinacy with which the Moor was regarded by his vanquished. He was the forerunner of their civilization, had established law and order in their land, and had given them arts of peace. He left behind him a glaring testimony of his work in the shape of beautiful monuments. But now the home of his adoption and of his occupation for ages refuses to acknowledge him, except as an invader and a usurper. Even his monuments are supposed to be the work of his predecessors; and his race is fearfully remembered as the race of magicians and necromancers. And this is the glimpse of the Moor that is preserved in these popular legends.

Amongst these writers Nöldeke alone is “much sharper

<sup>1</sup> *Literary Remains*, pp. 63–64.

<sup>2</sup> A. S. Wadia, *The Message of Mohammed*, p. x.

<sup>3</sup> *Literary Remains*, p. 83.



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and more cautious in his historical criticism than Muir and Sprenger. While the biographies written by these two men are regarded as prejudiced accounts, Nöldeke's *History of the Qoran* is still indispensable more than half a century after its first appearance." <sup>1</sup>

More recently, however, Nöldeke was followed by some cautious writers too, like Higgins, Davenport, and Bosworth Smith in England; Krehl and Gremence in Germany; and Caetani in Italy. We cannot, anyhow, credit these writers with complete accuracy in their respective attempts, as the motive behind them was only to prove a thesis. Indeed, Prince Leone Caetani, by his monumental work on Islam, has so completely demolished the stock of arguments employed by Christianity against Islam that he is condemned by the Christian world, as by Mr. Becker also, in the *Cambridge Medieval History*,<sup>2</sup> for regarding certain fabulous traditions about our Prophet in their true aspect of fiction. But the learned Prince, too, has got some motive in this—a motive such as had inspired Tacitus to contrast the gifted German tribes with his declining countrymen, in order to rouse them into action.

"All this, however, did not affect the mental equipoise of the enemies of Islam, so long as such acknowledgment remained buried in big libraries and was known only to the educated few." No sooner was the pristine beauty of Islam revealed to the eyes of Europe and its precepts understood in the light of reason and truth, due to the peaceful efforts of some propagandists, than the West was awakened to our Faith. But this has disturbed the complacency of the enemies' camp, and the old game of blackening Islam has again been put into force more seriously.

"Our picture of the Prophet exposed the falsity of their writings and destroyed their past labour; but it was so fascinating and so irresistibly arresting that they were unable to raise any objection to it at all save one, and that was that we had presented the Prophet in borrowed plumes, and not as

<sup>1</sup> Snouck Hurgronje.

<sup>2</sup> *Camb. Med. Hist.*, vol. ii, chap. x, p. 311.

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he really was. The plumage was admittedly of enviable beauty, therefore it could not be of Islam, so our enemies argued, and in this argument they found a sort of cold consolation. They saw that they were losing ground, so they adopted a new subterfuge. 'Neo-Islam' and a 'Neo-Muhammed' is their cry to-day, and in fact they could not have paid a better compliment to our work than this."<sup>1</sup>

To popularize such bare assumptions as that of the Reverend Mr. Cash, that a NEW MUHAMMAD is drawn from a CHRISTIAN PAINT-BOX, it is not very surprising to see that the prejudiced fanatics of the Church of Christ are again reverting to the time-honoured practice of calumniating Islam and its Prophet. By way of a recent example I may perhaps be permitted to quote from Miss Laura Helen Sawbridge's *The Vision and the Mission of Womanhood*, which contains some references to the Islamic Faith, and hence is issued under the ægis of the Bishop of London, who in the Foreword describes it as a "beautiful little book" and commends it to "the Church and Nation." The following are excerpts from her book:

"See now this vision of awful menace and solemn warning! The Crescent of the false prophet is lifted over 222 millions of the human race, contending for the rule of the nations against the Cross of Christ. That scimitar-like Crescent fitly symbolizes the world-spirit, which gained adherents to its faith at the point of the sword; the faith that appeals to the worldly and sensual, through its impure mixture of religiousness and immorality. The lust of the world contends with the love of God. It is the religion that, while vehemently proclaiming its faith in One God, believes in Him as neither morally holy nor as the Lord of Love and Pity; and pours contempt upon the very thought of the Atoning Sacrifice of the Divine Sufferer. It is animated by the spirit of Anti-Christ. It sets up the kingdom of the beast, strong and powerful; for the old, old promise of the tempter is 'All these things will I give thee, if thou wilt fall down and worship me.' All shall be thine, all the kingdoms of the world, and the glory of them, if thou wilt sell thy soul to false principles—to the lust of the flesh, to the lust of the eyes, and the pride of life.

"See Mohammed, the false prophet, arise—of all religious founders, the only one who is later in time than Christ of God—the only one who deliberately defied Him—utterly denying His claims.

"The love of the Christian for Christian has been replaced by a burning hatred of sect for sect, so that when the Moslem appeared, the one would openly exult when the other was smitten. The Bride of Christ had been untrue to her Lord. She was herself animated by the

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<sup>1</sup> Khwaja Kamal-ud-Din, *The Ideal Prophet*, xiii-xiv.

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spirit of the world instead of by the Holy Ghost—the only bond of love and life—bearing Union with God. Having a name that she lived, she was dead. She had nothing but carnal weapons to oppose the awful force that bore down upon her. Therefore, throughout vast regions, the Church was swept from the face of the earth unto this very day. . . . Watch the Moslem bowing down where once the Christian knelt, and there denying vehemently the claims of Jesus Christ.

“Hear the Koran, the book of the false prophet—the only one of all the sacred books of the world’s religions that claims to supersede and deny the Everlasting Gospel. Hear that book repudiate the good tidings of great joy which were to be to all people.” (Quoted from the excerpts in Lord Headley’s Foreword to the *Ideal Prophet*.)

It is not surprising under such conditions, therefore, when we hear in our own days of the condemnation of Mr. H. G. Wells for writing some articles in favour of Islam and its civilization;<sup>1</sup> and the celebration of those who under the guidance of the Church are still insinuating against Islam.<sup>2</sup>

“It is strange,” regrets a great historian, “that the avowed relation of Christianity to Judaism has not protected Islam from the assaults of Christian apologists, grounded on the no less explicitly avowed relation of the two together?”<sup>3</sup>

“Also,” exclaims Carlyle, “such theories are very lamentable. If we would attain to knowledge of anything in God’s true Creation, let us disbelieve them wholly! They are the product of an age of Scepticism; they indicate the saddest spiritual paralysis and mere death-life of the souls of men: a more godless theory, I think, was never promulgated in this earth.”<sup>4</sup>

<sup>1</sup> See *Outline of the History of the World*, and the art. on “Civilization of the Arabs.”

<sup>2</sup> In spite of Europe’s pride at establishing religious tolerance, it is regrettable to see that the prejudiced fanatics of its Churches, not content with poisoning the minds of the young and the old, are also now trying to poison the innocent minds of their children against the spirit of Islam’s teachings. For instance, in children’s books and encyclopædias perverted accounts of Islam are given. Under this category come such works as *The Book of Knowledge* or *The Children’s Encyclopædia*. Even newspapers have taken it into their minds to present false accounts of religions other than Christianity. In the *Illustrated Chronicle*, published from London, an article entitled “Islam: Talks to Children,” appeared in August, 1921, of which I took notice, and was utterly surprised to find Islam defined in it as the religion of the Hindus, and Muhammad described as a Jew.

<sup>3</sup> Bosworth Smith, *Mohammed and Mohammedanism*, p. 11.

<sup>4</sup> *Heroes and Hero-Worship*, Lec. ii.



## WHY ISLAM IS MISUNDERSTOOD

Unfortunately, Christianity, of all religions, has found some advocates who advance her cause at the expense of others. "They illuminate her," says Khwaja Kamal-ud-Din, "by blackening other religions, they safeguard her by robbing others of their due; they deify her Lord by reviling all other Prophets of God. They have a novel system of recording actualities, for they know that they cannot appeal to facts in history. The force of repetition stands with them as the equivalent of proof. To repeat certain statements, while ignoring rebutting facts, is a sure method of carrying conviction to the minds of thousands. These writers have adopted this plan. They play upon the mob-psychology and produce the desired effect. In writing against other religions the popular course is this: First of all one writer says something by way of suggestion or insinuation; the next after him declares the suggestion a possibility; the possibility then is converted into a theory by a third writer, while the fourth tries to make a fact out of the theory. Thus a wish, in four or five metamorphoses, becomes a well-established fact, especially when other religions or civilizations come under their criticism." <sup>1</sup>

Professor Margoliouth [continues the Khwaja, to give an example of the above statement] has especial merit in this respect. His writings always surprise me. In his case I really fail to differentiate between ignorance and mischief. For example, to make out his case he would read "Querazite" for "Qurashite" sometimes; it may be a slip of the pen or an oversight, but, inasmuch as it gives a different colour to the whole story of the event concerned, it is difficult to distinguish between an error and distortion on his part. It is now worth while for a Muslim to show Professor Margoliouth to the world in his true colours, but the present is not the proper occasion for it. Here I do but refer to what he has done in his rôle of average propagandist against Islam on the lines I have described here. Only a few months ago Dr. Mingana came with his story of discovering some Syrian translation of the Qur-án, which does not contain the translation of certain passages of the Qur-án, and thereby he tried to insinuate that the Qur-án might have suffered in its purity. Conscious of the failure of his first abortive effort to question the genuineness of the Qur-án, Dr. Mingana is too cautious this time to hazard any opinion. Yet "putting the cart before the horse" is a novel way of proving things. I am not, however, concerned with that at present. I merely desire to illustrate the habits of these propagandists, and their ingenious method of making mountains out of molehills, and I instance these

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<sup>1</sup> *The Ideal Prophet*, p. xvii.

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gentlemen because they are the stars of this particular horizon. One comes with a suggestion, and in order to inspire confidence among the wary of the readers, expresses himself in very cautious language, knowing full well that his pen-comrade (if the phrase be permitted) will do what is necessary to perfect a contrivance, whereby his nebulous suggestions will presently assume (to all appearance) the solidity of hard fact. By way of illustration, I may mention that Dr. Mingana himself is very doubtful as to the antiquity of that Syrian translation of the Qur-án. I quote his actual words:

"No one is more conscious than we are of the gravity of the above suggestion, as to the antiquity of the Syriac translation, and we hope that the care with which we have expressed ourselves will prove—as a Syriac saying has it—a healthy deterrent to an Arabic and Syriac scholar, whether Christian or Muslim, who might accuse us of lack of caution or of hasty conclusions. We are face to face with a Syriac text, the character and nature of which *are not well defined*. We have brought forward strong reasons for believing that it does not emanate from Barasalibi, but we are not able to *ascertain with confidence the exact time of its appearance*."

Now I quote Professor Margoliouth from his article entitled "The Textual Variations of the Koran":

"Until January of this year no ancient version of the Koran had been introduced into the criticism of that book; Dr. Mingana, who has discovered a Syriac version of *high antiquity*, and described in the Bulletin of the John Rylands Library, is the pioneer in this matter. The same scholar, in his *Leaves from Three Ancient Korans* (Cambridge, 1924), called attention to noteworthy variants in old manuscripts." (*Muslim World*, vol. xv, No. 4, p. 334.)

One fails to understand the standard of decency which the writer keeps before him when he writes on Islam. A thing of doubtful antiquity in the judgment of its discoverer, as the italics in the quotation show, becomes a matter of high antiquity within a space of less than a year with Professor Margoliouth. The last sentence of the quotation from Professor Margoliouth gives a clue to the real situation. The propaganda of the said *Leaves* was left as a hopeless task. But now mention has been made in unequivocal terms, I fancy that the third writer of the series will merely quote the words "noteworthy variants in old manuscripts" under the name of Margoliouth and it will pass as an authority to prove that the Qur-án, like the Bible, is not genuine. This is the way in which these clever people seek to play upon the ignorance of many. Let the Professor ponder over it before he is put to further task. Is he not guilty of giving a false prop in the hand of the cunning adverse critic of the Qur-án. The writings of Dr. Mingana may disappear, but his name will be used as an authority for such an unauthorized remark. Is he authorized to use the words *high antiquity* when Dr. Mingana himself thinks otherwise?<sup>1</sup>

The sum total of the present attitude of the Christians towards Islam is best expressed by Dr. Zwemmer. "The whole world of Christianity," he says, "faces the whole Muslim

<sup>1</sup> *The Ideal Prophet*, pp. xvii-xix.

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world in the open. The day of clandestine or indirect approach is past. They know and we know that Christianity and Islam face each other for world decision. Having lost its political power the Muslim world naturally seeks to strengthen its intellectual and spiritual resources. The only question seems to be whether their Qur-án will bear the light of literary criticism, and whether the ethics of their Prophet can be defended in the light of Christian morals."

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### **Eid-ul-Azha (1349 A.H.) at the Mosque, Woking.**

The Eid-ul-Azha, or the Muslim Festival of Sacrifices, was celebrated at the Mosque, Woking, on Tuesday, April 28, 1931. Although the season was quite suitable for such functions to be celebrated in the open, yet it was causing anxieties in the minds of the organizers; for the sky had been cloudy for some days past. The month of April, it was being said, had broken all previous records in rain. But as usual, God the Almighty was gracious; for it kept fine till late in the afternoon on the day of the festival. The night preceding, the premises of the Mosque were agog with all sorts of activities connected with arrangements. The big marquee pitched on the spacious lawn, the large amount of furniture placed all around, and the busy hum of organizers and people concerned, one and all proclaimed the importance of the festival that was to be celebrated. Friends from outside began to arrive at eight o'clock in the morning.

The Muezzin announced that the time of saying the prayers at 11.30 a.m. had arrived. At his call there was noticed a keen desire to respond. It was an amazing sight for the outsiders. For there stood shoulder to shoulder the white and the brown and the black, the British and the French, the Turk and the Arab, the Afghan and the Persian, the Egyptian and the Abyssinian—in a word, all the various conflicting nationalities and complexions, without the least distinction of blood or wealth or learning. It was no wonder,



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therefore, that a large number of visitors were found busy in taking photographs of the congregation. Some four hundred participated in the function. Many had travelled long distances to attend the prayers. After the two raka'ats of the specified prayer the Imām delivered his sermon, in the course of which he pointed out how the much-needed solution of the colour problem was to be found alone in the creed and institutions of Islam. Equality of man has been the vision of other religions too, but to enforce a practical course for national training in that direction was reserved for Islam. He further pointed out that the prejudice against coloured races was to be met most always amongst the Nordic races—the English-speaking world. He emphasized the importance of this problem by calling the attention of his audience to modern inventions: the motor, the aeroplane, wireless, the radio, the cinema—all of which have produced a shrinkage of the world. Science had brought Africa and India to the doorstep of England. The coloured peoples all over the world are refusing to accept the *status quo*. They are refusing to acquiesce in white tutelage in perpetuity. The clash of interests is becoming imminent more than ever. Some solution will have to be found. Finger will have to be put on the right spot to eradicate the prejudice of colour. No religion except the religion of Islam can come to the rescue of mankind. Mankind cannot emerge successfully from this difficult stage and cannot shake this curse unless the principles of Islam and its institutions as conceived and introduced by the political genius of the Holy Prophet Muhammad are carefully studied and adopted by it. He then went on to speak of the various institutions of Islam, pointing out how each one of them, step by step, worked towards the ideal of a world-wide brotherhood of man in Islam.

The sermon being over, friends began to embrace each other in fraternal cordiality, exchanging the words "Id Mubarak." Then followed the lunch. Indian dishes were served, the guests consisting not only of Muslims but also of Hindus, Christians, Parsis, and Sikhs. This entertainment continued up to three o'clock, when most of the guests left

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the Mosque. Those who were pleased to spend some more time in the blissful atmosphere were later entertained to tea, after which the Mosque premises were once more left in the midst of its normal affairs to look forward to the next Eid in the year to come.

Amongst those who attended the function were His Royal Highness the Afghan Minister, His Excellency the Egyptian Minister, His Excellency Sisostris Sidarous Pasha, His Excellency Hafiz Sheikh Wahba, Khan Zulfacar Khan, Lord and Lady Headley, Dr. Zada, Dr. Salama, Prince Sadiq of Mangrol, Professor and Madame Léon, the Indian Orderlies to the King, and Mrs. Buchanan-Hamilton.

### Propagandic Value of our Literature.

Our experience has brought home to us that free circulation of Muslim literature among the libraries and reading-rooms in the West does the best missionary work for Islam. The libraries keep our periodicals and bind them at the end of the year for the benefit of seekers after truth. We usually receive appreciative letters, two of which are reproduced below.

The names of such libraries as are on our free mailing list are, although fairly extensive, far from being comprehensive or intensive. If the number could be increased, good results can be expected. The co-operation of our subscribers and friends is the only sure means to achieve this end. The larger the number of our subscribers, the greater the number of libraries to which the *Islamic Review* could be sent free.

The letters read:

DUNDEE, SCOTLAND,

April 20, 1931.

THE KHWAJA KAMAL-UD-DIN,

DEAR SIR (OR MAY I SAY "BROTHER"),

I received your welcome letter to-day and have decided to embrace Islam. I was dissatisfied with Christianity and going to the church for the same ritual every Sunday, and had come to the conclusion that there was much that was wrong in the Christian Church. One day I was down at our

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local library and I was looking at the magazines. I picked up the *Islamic Review* and after reading it through I found what I had been seeking for a long time—a religion in which I could express my belief in the one God without the trappings which surround Christianity. Since then and now I have read many books and articles on Islam and the Holy Prophet, including your own valuable work *The Ideal Prophet*, and my belief remains unshaken. I have, therefore, filled up the Declaration Form and enclose it. . . .

Yours very sincerely,

DAVID CONAN.

THE IMĀM,

The Mosque,

Woking, Surrey, England.

DEAR SIR,

I was fortunate enough to get the *Islamic Review* for December 1930, and it came into my hands quite accidentally. I read every word of its contents, and I come to know the real facts of your religion.

I am a non-Muslim, a Hindu Indian. I had simply drifted into Christian Faith while at school, and this is how I was guided by the American Mission schoolmasters. I was of opinion that it alone was the best religion, but I was astonished at the facts argued out by the co-editors of the *Review*, and their arguments were quite plain and simple and above all reasonable.

Had it not been for your *Review* I should have been simply misled, and as a consequence of this I should have been quite ignorant of the facts of the best teachings of the world. I regret I could not get the necessary information and the teachings of the Great Prophet Muhammad from the Muslims of Malaya. They only ignore me as an outsider, being a non-Muslim. I take the opportunity to write to ask you to give me full details of the teachings of the Prophet, and as an Imām and a religious head you will no doubt favour me with this information.

On receipt of your letter and the necessary information I



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wish to be a subscriber to your most esteemed *Review* and be benefited by its various contents from time to time, and to understand the facts of the Islamic teachings to the fullest extent.

Thanking you in anticipation,

I beg to remain, Dear Sir,

Yours sincerely,

P. RETNAM.

We appeal to our friends to lend us a helping hand in carrying the message of Islam to all those parts where English is understood.

### **The Bible as a Best Seller.**

Viscount Hailsham, presiding over the annual meeting of the British and Foreign Bible Society on May 6, 1931, remarked that the Society was spending more than £400,000 on the translation and distribution of the Scriptures and that the number of copies issued in 644 languages was 11,888,226.

These figures, as everyone will admit, are very imposing, and our only regret is that they are in no way a true index of the doubtful value of the Bible which an historical student places on it.

The figures at the most speak very highly of the organization, but do they equally speak highly of the book whose 12 million copies were issued last year? We Muslims believe that the Bible was once, not as it is to-day, the word of God. In its present form it is the handiwork of some saints and other few interested individuals. The pity of the whole thing is that this patent fact is not known to Christians. Very few of the English Christians, for instance, know that the Bible was originally not in English but in Hebrew.

No one knows who wrote the Old Testament. It is perfectly certain that the authors were not those whose names appear as such. No one knows by whom, for instance, the Song of Deborah and Barak (Judges v.), which is regarded as probably the oldest fragment, parts of Genesis, Exodus, Deuteronomy, believed to be written between the eleventh and eighth centuries before Christ, were put together.

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The date of the earliest of these Hebrew MSS. is that of the Masoretic text estimated as between the sixth and eighth Christian centuries. The earliest dated MS. is 916 A.C., more than 1,000 years after the latest of the books was included in it.

According to Deuteronomy xxxi. 26, the Book of the Law was kept in the Ark of the Covenant. But it is stated in 1 Kings viii. 9 that when the Ark was opened in the time of Solomon it was not there. Not until 350 years later (2 Kings xxii. 8) was it found by Hilkiab the priest. After this it seems to have been destroyed by fire, so that it had to be rewritten from memory by Ezra, assisted by five scribes (Ezra xiv. 21-44). The fathers of the Church—Clement of Alexandria, Tertullian, Eusebius—all agree as to the legendary character of Ezra. There is not a single scrap of Ezra's writing in existence. There is not a single manuscript extant older than the tenth or eleventh Christian century. According to received chronology, Moses wrote the Pentateuch some 1,451 years before Christ, and the oldest Hebrew manuscript dates more than 1,000 years after Christ. Thus there is a blank of more than 2,000 years without anything to show that an original ever existed.

The farthest date to which the Septuagint can be pushed back is 280 B.C. Justin Martyr, writing more than 300 years after the event, tells us how the translation was produced. We need not repeat here the story of the seventy men who were shut up in different cells by King Ptolemy of Egypt and ordered to translate the Old Testament without having access to each other. When the seventy translations were compared they were found to agree *verbatim et literatim*!

And the MSS. of the New Testament, written in Greek, are no better than those of the Old Testament. It is not known that they were composed by their alleged authors. The earliest MSS. of the New Testament are somewhat older than those of the Old Testament, but their dates cannot be pushed farther back than the fourth Christian century. There are six codices, the dates of which are assigned as follows:

- (1) Codex Vaticanus, fourth century.
- (2) Codex Sinaiticus, fourth century.

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- (3) Codex Alexandrinus, fifth century.
- (4) Codex Ephraemi, fifth century.
- (5) Codex Bezae, sixth century.
- (6) Codex Claromontanus, sixth century.

These Greek codices differ very much in many important particulars, and have been corrected and altered in many places.

Such is in few words the brief history of the Book whose 12 million copies were sold. Could this figure be maintained if people were to realize the unauthenticity of the contents of the Book?

The duty of us Muslims in the light of such circumstances becomes clear and is twofold. We have not only to make people realize this discrepancy in their religious fabric, but also to glorify the Qur-án by our actions as well as by putting it in its true colour before the Western peoples.

### **Alcohol and Motor-driving.**

Scientific inventions are daily placing in our hands such devices that impress on us the necessity of becoming better citizens and better men. But because such improvements on our usual ways of life are not attended by some such specific rules of conduct as could make them safe and useful, we find to our intense horror that they are proving to be means of our own destruction as well as of our fellow-beings. Thus in all such parts of the world where motor-driving has become part and parcel of our daily life, and is being regarded as one of the necessities of life, efforts are being made to make people realize the importance and sanctity of human life. The appalling increase in the loss of human life has given rise to great apprehension. It is for this reason that great interest is being taken in the House of Commons in a deputation to the Minister of Transport. The deputation, in presenting evidence, will assure the Minister that they "have every reason to believe that a great many of the accidents on our roads would never have occurred and the victims would still be alive, had not drivers concerned in them taken alcohol before they set out."



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"It is a matter of common knowledge that a considerable proportion of the accidents caused by motor traffic is due to the consumption of alcohol in what is generally regarded as quite moderate quantities by drivers immediately before or during the drive. Many normal and responsible people are made incompetent by even a small quantity of alcohol to drive a high-powered engine with safety on our crowded thoroughfares; their nervous system has been affected to an extent sufficient to increase what is called their 'reaction time.' They are quite unaware that they have been so affected, and indeed often believe that their efficiency has actually been increased.

"An appreciable interval elapses between the moment when the image of an approaching car, or a pedestrian, strikes the retina of the eye, and the moment when, in obedience to a nervous impulse from the brain, the muscles of the hand or leg respond and influence the steering-wheel or the brake. That interval can be accurately measured by delicate instruments to a hundredth of a second. It averages in the normal individual about a fifth of a second. A small quantity of alcoholic drink, say one whisky-and-soda or one pint of bottled beer, may slow down the 'reaction time' to two-fifths or three-fifths, or even four-fifths of a second, the actual prolongation being dependent on the idiosyncrasy and habit of the particular individual.

"A car travelling at thirty-five miles an hour will travel between twenty and twenty-one feet in that extra two-fifths of a second. During this extra period, while the necessary processes are taking place in the nervous system, no effect can be produced on the pace or direction of the car by the voluntary action of the driver. In motor accidents the difference between life and death is measured by inches and split seconds, not by yards and minutes. No driver can afford to double or treble his reaction time by taking alcohol before or during driving: one whisky-and-soda may turn an incident into an accident.

"These facts are fully recognized by the transport companies who employ thousands of men in driving the public motor vehicles, and the relatively low accident rate due to those vehicles is the result. Some exceptionally interesting statistics on this point were given in evidence before the Royal Commission by Dr. Courtenay Weeks. He stated that he had sent out a questionnaire and had received 405 replies from motor transport undertakings, which showed that of the municipalities of the country 88 per cent. had a binding rule that there must be no indulgence in alcoholic liquor while on duty, while of the public and private transport companies 72 per cent. had a binding rule, and most of the remainder had such an understanding. He stated the remarkable facts that 95 per cent. of road passengers are driven by men who are abstainers while on duty, and that only approximately 5 per cent. of road accidents are caused by motor omnibuses and coaches. In an age of high-speed travel, the transport companies recognize that the only safe rule is one of abstinence at the wheel.

"Action, based on the knowledge of these facts, has been taken by the authorities in Germany, Austria, the Province of Ontario, and elsewhere. In Berlin the police, who are the authority for issuing driving-licences, hand to every applicant for a driving-licence a mauve card, entitled 'Alcohol Warning for Motor Drivers.' This card contains ten cautionary paragraphs, commencing, 'The responsible calling of the motor driver makes it necessary for him to abstain completely from all





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